UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson | Louis L. Mann | Curtis W. Reese

Ring in the New!

By ALSON H. ROBINSON

What is the Talmud?

By ABRAHAM BURSTEIN

The Moses of Education

By AUGUSTUS SHERMAN

St.-Mark's-in-the-Bouwrie

By SYDNEY STRONG

VOLUME CII | NUMBER 16

Chicago, December 31, 1928

PUBLISHED WEEKLY

UNITY

(Established 1878)

A JOURNAL *of the* RELIGION *of* DEMOCRACY

Subscription, $3.00 per Annum

JOHN HAYNES HOLMES, EDITOR IN CHIEF

ASSOCIATE EDITORS

FRANCIS NEILSON LOUIS L. MANN CURTIS W. REESE

UNITY Fellowship

ZONA GALE
A. EUSTACE HAYDON
JESSE H. HOLMES
JOSEPH ERNEST MCAFEE
H. R. MUSSEY
M. C. OTTO
EDMUND H. REEMAN
ALSON H. ROBINSON
CLARENCE R. SKINNER
SYDNEY STRONG
ARTHUR L. WEATHERLY

Managing Editor

EDITH LLOYD JONES

Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

Publishing Committee:

ROBERT COLLYER, Chicago. WM. C. GANNETT, St. Paul.
JEROME LL. JOHN, Janesville. C. W. WENDTE, Cincinnati.
J. C. LEARNED, St. Louis.

PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.

Per Year, $1.00. Single Number, 10 Cents.

FRANCIS L. ROSSER, 65 Washington St., Chicago, - Business Agent.
J. T. SUNDERLAND, 65 Washington St., Chicago, } Editors of
GEO. W. COOKE, Grand Haven, Mich., - } "Notes and News."

Editorial Contributors

W. Waldemar W. Argow
Charles E. Beals
Percy M. Dawson
David Starr Jordan
Anna Garlin Spencer
Frederick Starr
Jabez T. Sunderland
James H. West

Foreign Representatives

AUSTRALIA—Charles Strong
AUSTRIA—Stefan Zweig
BULGARIA—P. M. Matthéeff
ENGLAND—Harrison Brown, Fred Hankinson, Walter Walsh
CANADA—Norman T. Dowd
FRANCE—G. Demartial, Romain Rolland
GERMANY—Theodor Hahn
INDIA—Rabindranath Tagore
ITALY—Dorothy Walton
JAPAN—Nobuichiro Imaoha
RUSSIA—Alina Huebsch

UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.

"Entered as Second-Class Matter, October 15, 1928, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

SPECIAL!

Two Features for 1929:

(a)—Our Editor-in-Chief, Mr. Holmes, is leaving directly after New Year's for a three months' trip to Palestine, where he will deliver an address in dedication of a Public Health Center in Jerusalem. On his return he expects to visit Constantinople, Athens, Egypt and Italy. During his absence, *Mr. Holmes will contribute a weekly letter to* UNITY *describing his observations and experiences.*

(b)—Our Associate Editor, Mr. Reese, is now in India, in attendance on the 100th Anniversary celebration of the Brahmo-Somaj. He plans to return to America *via* Egypt and the Mediterranean. On this four months' trip, *Mr. Reese will write for* UNITY *a series of letters describing his experiences, especially in India.*

These are unrivalled features for the new year. Renew your subscriptions *now.* Send in new subscriptions *now.*

$3.00 Per Year

700 Oakwood Boulevard Chicago

Contents

EDITORIAL—

Notes 251
Ring in the New—ALSON H. ROBINSON 253
Jottings—J. H. H. 254
Editorial Correspondence: American Notes—St.-Mark's-in-the-Bouwrie—SYDNEY STRONG. 255

ARTICLES—

The Outlawry Treaty—*Calvin Coolidge, Aristide Briand* 251
What Is the Talmud?—ABRAHAM BURSTEIN .. 256
The Moses of Education—AUGUSTUS SHERMAN 260

POETRY—

Song for Defeat—KENNETH W. PORTER 259

THE STUDY TABLE—

Modern India and Its Problems—FLORA J. WHITE 260
"Community Churches"—W. F. S. 261

CORRESPONDENCE—

President and Mrs. Southworth Reach India—J. T. SUNDERLAND 262
Prohibition and Personal Liberty:
I. CLARENCE DARROW 262
II. H. L. BAGGERLY 263

THE FIELD—

Prohibition and Public Health—*Haven Emerson* 263
International Fellowship of Reconciliation News Sheet 263

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CII MONDAY, DECEMBER 31, 1928 NUMBER 16

THE OUTLAWRY TREATY

I

One of the most important treaties ever laid before the Senate of the United States will be that which the fifteen nations recently signed at Paris, and to which forty-four other nations have declared their intention to adhere, renouncing war as a national policy and agreeing to resort only to peaceful means for the adjustment of international differences. It is the most solemn declaration against war, the most positive adherence to peace, that it is possible for sovereign nations to make.

It does not supersede our inalienable sovereign right and duty of national defense or undertake to commit us before the event to any mode of action which the Congress might decide to be wise if ever the treaty should be broken. But it is a new standard in the world around which can rally the informed and enlightened opinion of nations to prevent their governments from being forced into hostile action by the temporary outbreak of international animosities. The observance of this covenant, so simple and so straightforward, promises more for the peace of the world than any other agreement ever negotiated among the nations.

—Calvin Coolidge

II

Until now war has been licit and legal. I wanted to make it a crime. The United States has seized upon this idea and enlarged it. This pact of Paris was solemnly signed, and that country will find itself in a grave situation which dares to tear it up. What reprobation that country will incur which having signed this Treaty will yet dare to disavow it and launch into an adventure!

—Aristide Briand

1928 was a glorious year for UNITY. It was, first of all, the year that marked the fiftieth anniversary of its founding. To survive a half-century, in vigor and happiness, is no mean achievement, especially for a religious magazine, and more especially for one like ours, which has no church nor denominational backing, but only the support of the friends whom, in its free and independent way, it can win and hold. It was with good reason that that goodly company of subscribers and well-wishers gathered in Chicago on that memorial day last March, and celebrated with speech and song the fiftieth birthday! But this year was notable from the standpoint not only of the past, but of the future as well. For 1928 marked the inauguration of that movement for the enlargement of UNITY's endowment which has already carried our guarantee fund well over the $100,000 mark, and is now headed for the completion of the promised total of $150,000. Foremost in this undertaking have been our beloved and devoted friends, Mr. and Mrs. SOLOMON O. LEVINSON, whose names are now written high and clear forever, with those of Jenkin Lloyd Jones and Mrs. Helen Swift Neilson, as founders and benefactors of this paper. With unremitting labor and unmeasured generosity, these friends have laid deep and sure the foundations of a new UNITY, which shall flourish through the next half-century as the old UNITY flourished through the last. And still beyond, through years uncounted, shall this work go on, for UNITY, in nature and by dedication, lives perpetually for the future. 1928, therefore, was not an end, but a new beginning; it completed nothing, but began much. As the anniversary year passes into history, we give our thanks and salutation to all who have blessed us and are blessing us with their goodwill, and pledge anew our devoted service to our paper which, in its own high spirit of "unity," makes us truly one.

And what did 1928 do for the world? A good deal, as we see it! We think this past year is going to rank high among the notable years of human history. First among all achievements of the period, of course, is the signing of the Briand-Kellogg Treaty, the one surest promise that humanity has ever had of the ending of war and the establishing of peace. If this document fulfils its promise and thus ends the curse of the ages, that deed of August 27th last will be remembered, along with Magna Charta and the Declaration of Independence, as among the supreme achievements of all time. Next, among events of the past year, must be named the ending of the Chinese civil war and the founding of the Chinese Republic. This must rank, along with the founding of the Soviet Republic of Russia a decade ago, as the greatest political happening since the emergence of the United States among the nations of the earth. Next, among blessings, we would list, in the absence of any possible success for Norman Thomas, the election of Herbert Hoover as President of the United States—first, as giving our existing social order its ablest leader, and secondly, as blasting the menace of "Al" Smith, as well disguised and tastefully decorated a threat to the

nation's integrity and welfare as has been seen in many a year. This election brought calamity in the disintegration of the liberal forces of the country, but there was compensation and comfort in the fact that the New York Governor, who fooled so many liberals, was given the worst defeat in America's history. The year draws happily to its close, also, in the passing of Calvin Coolidge from the public stage. For this relief, much thanks! There is also to be recorded the smashing defeat last spring of the 74-ship Navy Bill —a defeat which cannot be undone by the probable passing of the amended 15-ship Bill in this session of Congress. There have been errors and misfortunes this year a-plenty. The futility of disarmament conferences is as alarming as it is disgraceful. England's international policy, ending in the *entente* with France, has been a scandal of the first order. Russia has had too many troubles—Mussolini not enough. Bolivia and Paraguay are a nuisance. But the balance swings to the side of good—and we rejoice!

Norman Angell, the new editor of *Foreign Affairs* (34 Victoria Street, London), performs a high public service in the December issue of his paper by asking us all to "think about the 'unthinkable.'" The "unthinkable" in this particular case is a war between England and the United States. Nothing today could seem to be more "unthinkable" than an armed conflict between these two great English-speaking people.

"Yet it has happened twice," says Mr. Angell, "we have been very near to it more than twice, and for the past year or two admirals of both sides have been busy making comparisons of rival gun power, cruiser and battleship tonnage." What is really appalling in the present situation is its identity with the situation as between Germany and Great Britain before the sudden catastrophe of 1914. War between these two countries was also "unthinkable"; Asquith said so to Prince Lichnowsky at the moment when it was actually breaking out. And it came because Germany and Britain were the rival empires of the world, had conflicting interests in many portions of the world, and were mad enough to build navies *against* each other. Precisely this relationship of imperial rivalry now exists between London and Washington; and right at the threshold at this moment stands the spectre of naval competition. That spectre, stripped of its rags of pomp and circumstance, is the skeleton of death, knocking doom upon the door-posts of both nations. "Unthinkable"?—Yes! And yet so thinkable that England, with no real rival in the world but America, is defeating all attempts to organize some plan of progressive disarmament, and America, with no real rival in the world but England, is now considering favorably a naval bill, falsely disguised under the cloak of "replacement"—euphonious word!—which spells a race straight to the goal of war. Is there nothing that can stop this competition? Should not the ratification of the Briand-Kellogg Treaty be used as an immediate occasion for calling a conference between these nations to end their strife forthwith?

Speaking of the Navy Bill, some of our readers seem to feel that UNITY is not taking a frontal position of attack upon this measure. This surprises us, as we have no hesitancies about the issue, and feel, as we have always felt, that increase of armaments should be uncompromisingly fought by all advocates of peace. The Navy Bill now before the Senate we regard as an abomination—only less of an abomination than it was last year when we opposed its passage in the House. As such, we are working and praying for its defeat, and are happy in the thought that this defeat may be triumphantly consummated. If we differ from some of our associates in our attitude toward this measure, it is in our perfectly frank interest in the fate of the Briand-Kellogg Treaty for the Renunciation of War as primary to that of the Naval Bill. What we see in the present situation in the Senate is the opportunity of destroying not one iniquitous armament measure now, but all iniquitous armament measures for all time to come. To be absorbed in the Navy Bill at such a moment of history as this, is like being absorbed in one single case of typhoid fever when we have the chance of purifying the water supply and wiping out all typhoid fever whatsoever. The single case must be cured, if possible, but the main job is abolishing the disease and thus preventing all future cases whatsoever. What we see in the Briand-Kellogg Treaty is the chance to do by wholesale and forever what we now do, or try to do, by retail and for a year, or two years. This Treaty is the first step toward ending armaments altogether. Get this great act of outlawry endorsed and at work, and army and navy bills will become as impossible as slave codes after the passage of the 13th Amendment. The Briand-Kellogg Treaty, therefore, is our supreme interest. To this we have an eye single to the great end of ratification at the earliest moment in this session of Congress.

Three hundred thousand votes out of a total of nearly forty millions—that's a pretty measly total! But that is all that Norman Thomas polled in the last presidential election. No campaign was ever led with greater dignity or essential power than the campaign led by the candidate of the Socialist Party from June to November. But his reward was a vote less than one-third as large as that received by Eugene V. Debs in 1920, and far less than one-tenth as large as that given Senator La Follette in 1924. Many explanations can be given for this disheartening result, but at bottom,

we believe, was the bitterness of the fight between Hoover and Smith, and the desire of everybody to be in on it on one side or the other. Just as the total vote cast was unprecedentedly large, so the total vote cast for the minority candidates was unprecedentedly small. Now that "the tumult and the shouting" are over, we can see how ridiculous the whole thing was. Governor Smith never stood any chance of getting elected—never were votes so utterly thrown away as the votes cast for the Democracy! The struggle between the two chief candidates, comically uneven from the beginning, was also tragically inconsequential to the end. Hoover and Smith, apart from inane partisan traditions, stood for precisely the same issues of standpatism or, worse in the case of Smith—as, for example, in the case of Prohibition—of reaction. And meanwhile here stood forth a man of unimpeachable integrity, of exceptional ability and experience, of noble record in the service of freedom and the right, who led a cause creatively new in vision and in spirit. Norman Thomas in this last campaign was marking out the line of progress for this country for the next one hundred years—and there were only 300,000 men and women who were willing to stand up and be counted with him. This is something to ponder, brethren, as we look into the future.

The per capita cost of religion in Massachusetts, says a recent census report, has increased from a little more than $7 in 1916 to nearly $14 in 1926. During these ten years the number of church members in the state increased from 1,977,482 to 2,500,204, or approximately twenty per cent; but in the same period the running expenses increased from $14,984,534 to $34,624,684, or approximately 140 per cent. Behind these figures there lies the fact of the most remarkable transformation of the church in Christian history. Within a generation or less, the typical church was a one-day-in-seven affair. The building, sometimes a most expensive and elaborate edifice, was opened on Sunday for services of worship and the Sunday School, and occasionally was opened in mid-week for a sewing circle or a sociable. But otherwise the church was closed, empty, and cold. Many churches of this kind may still be found, but they are survivals, not living types. Today the church is an every-day affair. Organized as a business corporation, it has an office which is open regularly from 9 to 5, and frequently in the evening. This office is in charge of paid executives and secretaries. The departmentalized activities of the church are in the hands of trained experts, whose labor is worthy of its hire. The church edifice, hitherto a kind of private chapel, is more and more coming to be a community center, for the use of all the people. Such developments, of course, mean heavy increases of expenditure. Hence, the figures above quoted! Not to be forgotten in the reckoning, also, are the larger salaries paid to ministers. In the whole matter of finances, the churches are becoming self-respecting. It is a healthy sign.

Ring in the New

Unfortunately it isn't quite so simple as that. We cannot always get what we want by ringing a bell. If it were possible to condition mankind as Pavlof did his dog at a given signal, the sweet saliva of gentle manners and all the rest would flow in rich abundance. It may be that at some future time our reactions will be on a much higher plane than at present, but it will take a long time.

For another thing, Tennyson wants to accomplish a lot. Think of the comprehensiveness of the list: redress for all mankind, sweeter manners, purer laws, the fuller minstrel, the love of truth and right, the common love of good, the thousand years of peace, and the Christ that is to be. These are some of the things that he insisted upon as desirable for the society of his day, and none of us would be made unhappy by the assurance that their accomplishment is to be a part of the year which lies ahead. But we can't get any of them by the automatic process of ringing a bell. Poetically it's all very well to revolutionize the world in this fashion, but this is not the way that new customs, new virtues, new arts, new species have found their way into the great economy of things.

The old ideas of creation die hard. The Bible teaches that the earth, man, the plants and animals, the moral and civic laws, the pursuit of agriculture, the diffusion of races, the rise and spread of the arts, all had their beginning under definite spatial and temporal conditions, and that's all there is to it. Such explanations are obviously inadequate to satisfy our inquiries of today. If anybody wants to continue to believe them, let him go on doing so, provided he does not stand in the way of other explanations which for the time being and under present circumstances hold greater promise.

As over against this explanation of the way we get new things which has endeared itself through tradition and indoctrination for long centuries, another explanation is slowly, though certainly, becoming established. It is the process described by the word evolution. Whoever insists that evolution is to be regarded as a hypothesis is certainly correct. Concerning which two observations are to be made. First, that all of our conscious acts, all of our knowledge as human beings is based eventually upon hypothesis. Political parties indulge in hypotheses which

are sometimes justified from the point of view of the election of their candidates, sometimes not. You have to get your hypothesis accepted before you can elect your man. If your hypothesis is that religion does not count very much, you have done that much towards the election of Mr. Hoover as our next President. Like evolution, everything we do is based upon hypothesis.

Then, in the second place, we are justified in accepting this hypothesis of evolution as an explanation of the beginning of things because it is the only one thus far developed which accounts for the facts which have come into our possession.

Darwin had observed in the course of his cultivation of plants and animals the occasional appearance of strange individuals which for lack of a better name he called sports. He never inquired very carefully into their nature or the conditions of their appearance; but a little later a Dutch scientist, DeVries, moved up boldly into the presence of the sports and ultimately came to the conclusion that when we get new species they are the result, not of slow and imperceptible change as Darwin believed, but of the presence of these unusual individuals, scientifically known as mutants, which, whatever else may be said about them are characterized by their inclination to come with startling suddenness.

A modification of this Mutation theory has within the past few years been developed by Lewes and Lloyd Morgan in England and become currently known as Emergent Evolution. The one word to be kept in mind as occupying the center of the stage in this process is the word relationship.

A simple example or two will suffice. When you give a child a box of building blocks to play with, the blocks themselves contain nothing to indicate the sort of result which one may expect. Presently, however, out of this completely miscellaneous assortment of wooden squares there appears a very respectable garage or church. What has happened is the result of a new relationship. Or, again, the qualities by which we identify water, such as fluidity, taste, temperature, and the rest are completely absent from the elements of hydrogen and oxygen. But when you bring these two gases together in a well defined relationship your result is something bearing marks which neither of them formerly possessed.

Now we come back to our original proposal. What methods shall we adopt to ring the new: new combinations of political organization, new combinations of tone and color, new combinations of life's values. How are we to achieve this redress for all mankind, sweeter manners, purer laws, the fuller minstrel, broader views of truth and right, the common love of good? What are we to do if in comformity with this evolutionary hypothesis, we earnestly desire to ring in the thousand years of peace?

First, the element of mechanism is not to be disregarded. Just now we are in the midst of a period in which the machine is supreme. One thinks in such a matter as this, however, not of those machines of wood and iron and copper or even of the mechanism of that power by which the earth turns upon its axis and the ocean tides are made to ebb and flow; rather does he reckon, if he be wise, with the mechanism of the human body and the mind of man, particularly the latter. One may or may not be a disciple of Freud in his insistence upon the power of the unconscious, the force of repression, and the 49 varieties of compensations in which we are judged guilty of indulging to make life bearable as we carry along the unhappy memory of tragedy and weakness; but in any event, the last few years have witnessed an astonishing development in our understanding of our mental equipment. The importance of this mechanism can hardly be over-estimated.

In the second place, the element of experimentation is indispensable to any creative process. Whatever other certainties this theory of emergence may possess, the element of predictability is not one of them. When Roentgen was projecting his various beams of light into a vacuum tube, he had no means of foretelling that his discovery which has meant so much in modern surgical practice, would result. No scientist when he goes into his laboratory knows what will happen. He can only experiment, bring his elements into new combinations in the hope that as others have found new ways through trial and experiment, so likewise will he be able to increase in some measure the forces of satisfaction in the world.

All of which leads to the ultimate issue as to whether we have the courage to experiment with the forces and the mechanism which have been committed to our keeping in the hope that the sweeter manners, the fuller minstrel, the new political party, the warless world, shall become reality.

ALSON H. ROBINSON.

Jottings

A donkey in Soviet Russia was recently found to be the holder of a trade union card, and thus with his master a member of the union. This seems a not unlikely story. Here in America we have donkeys galore in our trade unions.

Emanie Sachs' biography of Victoria Woodhull, "The Terrible Siren," reminds us that there were two Victorias in the Victorian Age. And the difference between them was as the span between the poles!

Dr. Sachs tells us in a recent book that the Metropolitan Museum contains paintings which are no better than posters. He declares that Sargent painted some wretched canvases. How comforting this is to the minister who occasionally preaches a poor sermon, and to the editor who not infrequently indites a feeble editorial!

The Senate thought it a great joke when it voted $270,000,000 for Prohibition enforcement. But this sum seems to us a not extravagant price for such a priceless boon as the elimination of the liquor traffic. If we are talking about extravagance, look at the navy which is costing the nation just a fraction under $1,000,000 a day.

A group of Anglican churchmen declare that the evidence of the resurrection of Jesus and of the raising of Lazarus from the dead is "overwhelming." It would be interesting to know what these churchmen regard as "evidence"! Personally, we should hate to be tried for murder with these men as jurors.

To Boston's credit let it be said that Upton Sinclair's new novel, "Boston," is allowed to be sold in that city. But Boston newspapers, in accordance with their quaint custom, have reviewed the book from the standpoint not of its merits, but of their prejudices.

J. H. H.

American Notes—St.-Mark's-in-the-Bouwrie

[Editorial Correspondence]

I must confess that St.-Mark's-in-the-Bouwrie, with its rector, William Norman Guthrie, was scarcely more than a name to me, when I started out, it having been suggested by a friend that I go "to hear him." A walk on the way across Madison Square on a Sunday morning is almost like a walk in a country village —so quiet, and uninhabited. I wonder that some one —like the Howells—doesn't inaugurate Sunday walks, in lower New York, from Madison Square clear down to the foot of Broadway. How rich in history! Why go out in the country, on Sunday, and run into crowds; while right here is Sabbath quiet and rest, in abundance?

To be sure, in passing through the Square, I found a band of Salvationists on the job, and the woman leader was sweetly calling on a high note, "Whosoever will, may come. Send the proclamation over hill and dale. Whosoever will, may come!" This the band took and sang, and I could hear them following me in the quiet of the morning air nearly as far down as Union Square.

St. Mark's is at the corner of Tenth and Second Avenue. Strolling around the church-yard, I found that the corner-stone was laid in 1795, and this was All Saints Sunday. Pretty good idea. The church is still known as "Peter Stuyvesant's Church"—the governor of New York, when the Dutch owned the town. In due time, as the wheels of imperial destiny turned on, the English took over government, along with the governor, and the governor's church, which also in due time was changed into an Episcopal Church. The English were rather decent about it, for while acquiring the title, they preserved Peter's ashes, and you will find them properly labeled and reposing under the foundation of the church. To the right, on the porch, there is also a bust unto Peter, which was sent over in 1919 by Queen Wilhelmina of the Netherlands, and under it is a large tablet on which are engraved the words of the State's General, sitting at the Hague, giving him a commission, date 1615, to act as governor in this part of the world. Truly, a world of change. First, a Dutch altar. Next, a British altar. Now, American. On the calendar, John Adams was given as a Saint for October 30th! Following him was "All Hallows E'en."

To the left of the church is an inviting yard, with trees and singing birds. And, a peacock. Of all birds! Symbol of unalloyed Phariseeism. This may be one of Dr. Guthrie's symbolic sermons. On the church porch-board it was announced that every Sunday night there would be a *Symbolic Service—Folk Music—The Singing Hour*. And, I looked down the Bowery and wondered how many of the "folk" of the neighborhood came in to sing.

The church within is calculated to lead one to reflection. The light is dim and religious—very. The rector approves of the beautiful—"beauty, rightly understood, having more value than truth." He is a mystic. The great altar-piece is a White Christ, with extended arms (I thought of the Salvationist invitation, "Whosoever will, may come!"). Above is written, *"Sanctus, Sanctus, Sanctus"*—on either side, *"I. H. S."* Below the Christ are two major candles, in front of each being seven minor candles. . . . All this time I was wondering about the function of a church like this down on the Bowery. Is it a case of holding the fort? One cannot but admire a man like Dr. Guthrie (a very able man, as able as any preaching on the avenues, uptown). The people there evidently came from afar—and chiefly through the sending out of invitations, or by press advertisement. It was an uptown crowd, not a neighborhood gathering. Dr. Guthrie is an interesting man. He would draw around him a group, if he functioned in the parlors of the Biltmore, or in Carnegie Hall, or out in the desert. He reads the Scriptures well. There was much singing, there being from nine to ten hymns posted on the board—though not all sung.

As for the sermon, it was on "What Immortality Do We Require for Our Highest Life?" He rapped the present-day tendency to sneer at great men of the past, to make sport of Shakespeare because he was a butcher, etc. He asserted that it was time to debunk the bunker. He commended "Plutarch's Lives" —once read as a companion of the Bible. We need enthusiasm, quite as much as examples. We are sus-

tained by our memories. . . As to immortality, the idea may have sprung out of our dreams. Undoubtedly, the "mystery religions"—before and after Christ—assisted in creating the idea of immortality. . . . Men kill the best, and afterwards seek to deify them, to keep them alive. . . . The early Christians got their idea of immortality because they had taken note of Jesus, and had been with Him. Christ gave the best argument for immortality, when in his reply to the critics he said, God is a God of the living, not of the dead. This indicates a personal relation. Religion is not what people think, but what they do. . . . Study the Beatitudes, the Lord's Prayer, and you will see that. . . . Immortality is faith in a great life. . . . Men do not need doctrine to live. . . . They need love and decency and beauty. . . . This life is wonderful. Get it now. . . . Get that virtue, that life, that eternal loveliness now. . . . Greatness proceeds from the subconscious. It is outside will and contrivance. It is responding by faith in the immortal.

Dr. Guthrie is not easily reported. He is Browningesque, in style. Now and then there is a flash of genius as by intuition he looks into the depths; when what is rather fog-like is lifted. This intimates that there is much more to him than he has brought out. He is a fine type of British Scotchman, with many years in America. He shows familiarity with high literature, and is acquainted with moral values. He seems to be "High" in spots, in the use of symbols and his mysticism, and "Low" in spots, in the liberties he takes with the Prayer-book, and the Articles. He knows Hegel and Weissman from of old. He is intensely devotional, and when he prostrates himself before the Christ, you might take him for St. Francis himself. I should like to see him some Sunday in the Cathedral, or in Dr. Fosdick's church. He is able. His sermons are suggestive, rather than logical. Still, one gets much intellectual food. He feels assured, however, that this church is speaking in a language foreign to the people round about. Yet, one goes away feeling rather glad that Dr. Guthrie and St. Mark's are right there in New York, at the end of the Bowery. It is all like a light-house, out in the sea, at the end of a long strip of land—for which all supplies have to be carried. At present, the boats, little and big, around it don't take much notice of it.

At the close of the service, as I was lingering around (the people are sociable, and wanted to take my name, "to send invitations") I heard a commotion in the garden. The report spread, that the peacock had got out. The rector and several of the wardens were in a flutter looking into the matter. They were much relieved to find the peacock safely spreading his wings in a corner of the garden. The function of a peacock in a church-yard is still a mystery to me. Who will solve the mystery?

SYDNEY STRONG.

What Is the Talmud?

An actor named Warfield, with the perhaps inappropriate collaboration of a lady named Hamm, once compiled a volume of Ghetto short stories. The book was short, but showed a knowledge neither of the Ghetto nor of story-telling. Its people were extraordinary creatures, who actually believed that Israelites could remain religiously observant in North America, and that some day Jews might recolonize the land of Palestine. One of these credulous folk has the hardihood to undertake a trip to the Holy Land, and he left home and family carrying no other baggage but "a worn copy of the Talmud in his vest-pocket!"

The word Talmud seems hazily to have represented to author or collaborator the dying sacred literature of Israel. It could have represented nothing very definite otherwise. Men who have seen the eighteen or more huge tomes which comprise the Talmud, with rivers of text in oceans of commentary, could hardly contemplate its compression into a Modern Library edition. Even an attempt a score of years ago to reduce the text and major commentaries into one finely printed volume resulted in a monster that requires a specially secure reading desk. A recent photographed edition, with microscopic letters, is in four fat volumes, none of which will fit into a vest-pocket, though possibly into the pocket of some capacious ulster. Yet the Warfield misconception passed publisher and public without a protest.

The Talmud, still studied and venerated by thousands of youths on both hemispheres, is in reality a literature. To call it a book is an even greater error than designating the literature first known as *Biblia* as a single document. The Bible—meaning herein the Old Testament—was developed over a period of several centuries; the Talmud, too, took eight centuries for its completion. As we have it now, devoid of the inevitable commentaries, it was closed about 500 of the current era.

The Pentateuch, containing the basic Law of Judaism, was used in the great academies of antiquity as the origin of all later laws. The rabbis who expounded this post-Biblical legislation are among the grandest characters of human history—their learning, their high morality, their wisdom, their heroism and martyrdom have formed the basis of countless anecdotes, current in Jewish and general literature. For many years they taught these additional enactments—known as the *Mishna*—purely as oral laws. It was not until about the year 200 that an illustrious scholar, Rabbi Judah the Prince, known in all Talmudic literature simply as Rabbi, codified these loose paragraphs into six sections or Orders, and sixty-three separate treatises. Each treatise was divided into chapters, and every chapter was given a popular designation, in accord with its initial wording.

The six Orders were named after their legal contents. The first was called *Seeds;* it deals with the ritual regulations that concerned the land, its cultivation, and its products. Insomuch as many of the olden prayers and benedictions pertained to food, the fruits of agriculture, laws on worship are also included in this section. The following Order, *Festival,* covers the many enactments concerning Sabbath and festival observance. *Women* is a compilation of legal discussions and decisions on just that topic, with most fulsome reference to marriage and divorce. The main body of the civil and criminal law is found in the Order termed *Damages,* or if you will. *Torts.* The fifth collection

considers the problems of the ancient sacrifices and temple rites, many of which were then only memories to the twice exiled people; it is known as *Sacred Things*. The last Order is that of *Purities* or *Purifications;* it is concerned with the extensive Biblical provisions on cleanliness and defilement.

But it was after the codification of the *Mishna* (or Oral Law, as opposed to the Written Law of the Bible) that the real development of the Talmud began. These paragraphs, exceedingly terse, since they were made economically useful for memorizing, frequently mystified the newer generations of students. They asked questions; they sought references; they argued; they devised or discovered hermeneutic rules, whereby later laws might be derived from some passage in the Bible; non-legal chapters of Holy Writ found their expounders; and in these day-long disquisitions the masters joined. Ultimately the discussions on the *Mishna* were also set down by learned scribes; these dialectic exercises became what is known as the *Gemara,* which signifies Teaching. The word Talmud, comprising in popular usage both *Mishna* and *Gemara,* also has the latter meaning.

Great bodies of commentary arose even on the apparently final work called Teaching. Today one would find it almost impossible to study the actual text without the assistance of a running commentary by one Rabbi Solomon ben Isaac, known as *Rashi,* who in the eleventh century wrote a stupendous mass of simple explanations of most parts of the Bible and the Talmud. On the other side of the page one finds *Additional Comments* by later men, in the form of lengthy paragraphs on specific cases. There are minor references and comments on the edges of the pages, and longer ones at the end of each treatise. The number of codes, legal responsa, homilies, and general or specific dissertations that have since been written on the Talmud and Jewish law in general undoubtedly comprises the greatest body of religious and legal literature ever produced by mankind. These volumes are still appearing anew by the hundreds.

If you ask to be shown a set of the Talmud, you will ordinarily be told to look upon what is known as the Babylonian Talmud. Though there is a smaller collection, resulting from the independent argumentations of the synchronous Jerusalem academies, it is the Babylonian Talmud that is standard, and from which the later codes were developed.

Now a literature representing the deliberations of the greatest minds in Jewry over hundreds of years, and allowing latitude for the expression of individual observations, gnomic, legendary, and exegetical, could by no means remain a dry recital of forensic discussions. There are any number of collections of legends of the Talmud, or of its wise sayings, or of its references to various forms of secular knowledge, or of its facts bearing on race and history. Such collections in English can be found in bookstores everywhere. But the whole text of the Talmud—though there is a magnificent rendering in German—has never appeared in the English tongue. One attempt to achieve that end, did not prove altogether felicitous; the translator cannily neglected to include such portions as in the original offered any large difficulties. A selection of the lighter excerpts of the Talmud, called the *Eye of Jacob,* after the compiler's given name, has been translated with fair success in five English volumes. These more discursive homiletical, narrative, non-legal paragraphs are named *Hagada,* as opposed to the purely legalistic portions, the *Halaka.*

One might choose out of thousands of the involved legal discussions, wherewith to offer the flavor of the Talmud to the casual reader. Aesop's fables are most of them there, and aphorisms in plenitude. All these additions are calculated to point a moral rather than merely adorn a tale. Stories are told in the *Gemara,* according to Abraham, son of Moses Maimonides, for the following reasons: to decide a question of law, to derive a moral, to establish a religious principle, to attract attention to some miraculous or wonderful incident, or merely to vary the dull wrangling of the embattled scholars.

The Hagadic portions are scattered throughout the Talmudical treatises. Legends and aphorisms have not always an obvious connection with the subject matter of the Order or the book. It happens that the extended excursuses on the suffering of Job and the iniquities of Herod are found in the treatise covering the laws of commerce. But out of all these incidental and interpolated paragraphs one may without difficulty uncover much that will prove interesting to the modern reader. In the multiplicity of topics touched upon by the huge literature there are references to almost every fact of contemporaneous existence.

Psychoanalysts would find the Talmud fruitful research on the interpretation of dreams. The ancient world took its dreaming seriously, and the Freudians have nothing at all on their ancestors of two thousand years back. One might, however, with a mild degree of malice, quote this passage in the treatise on *Blessings,* as narrated by a member of the academy:

> A venerable man by the name of Rabbi Bana'a has related that there were twenty-four places in Jerusalem for the interpretation of dreams; that once he had a dream and went to each one of these places; that each one gave a different interpretation and each was fulfilled.

In the same tractate are to be found a large number of homely aphorisms. Among these may be mentioned the following teaching of the sages:

> Six things are disgraceful to a man of learning: let him not go forth perfumed; let him not venture out with patched shoes; let him not go forth alone by night; let him not converse with a woman in the public place; let him not arrive tardily at the synagogue; and let him not sit down in the company of ignorant men.

It is extraordinary to note how many provisions are scattered throughout the Talmud on the proper conduct of the learned. "A scholar," declared Rabbi Hiyya, "whose outer garment bears a stain merits the punishment of death." A Jew—even a person of notable learning and probity—without a wife was not considered a complete man. In the tractate of *Vows,* men are ordered not to accustom themselves to vows, "for this may cause you ultimately to take your oath lightly"; nor, for similar preventive reasons, may they spend their time with associates deficient in knowledge, even when these are priests, nor may they gossip at any length anywhere with women. And "He who sleeps in the house of learning—his wisdom is thereby rent into tatters."

In another modern connection: although Jewish law permits the employment of grape juice for all ritual purposes, few of the ancients took advantage of that milder course. One rabbi, Hanina ben Papa, declared: "A home wherein wine is not poured like water is not one deserving of blessing." There are number-

less references giving comfort to the differing schools of prohibition, as there are notices on practically any subject that has a present significance.

Among the alcoholic tales, we are informed that when four hundred barrels of wine belonging to Rabbi Huna turned into vinegar, a delegation of his pious colleagues visited him to discuss his extraordinary misfortune. They suggested very pointedly that the bereaved vintner must have been guilty of some wrongdoing, else this punishment could hardly have befallen him. It turned out that the master had, indeed, violated the law, in allowing a tenant no share in the produce of his vineyards during the pruning. Rabbi Huna at once made public assurance that he would give the man his proper portion. Thereupon, concludes the narrative, "some say that the vinegar turned back to wine; others assert that the price of vinegar rose to the price of wine."

In truth, the use of wine was often an index to the character of the people. On a festival day, when the people were impatient to begin their holiday imbibings, Rabbi Eliezer, who had been lecturing lengthily to the populace on the laws of the period, noted that a large group arose and left the hall. "These people," he announces, "must possess wine by the hogshead, and are, therefore, seeking an early start to consume it." When the next coterie of listeners arose to depart, he declared, "Now these folks count their wine by barrels." Of the third wave of defection he said, "These reckon their vinous possessions by jugs." The next were proclaimed the mere owners of bottles; and the fifth group could account themselves but the drinkers of goblets. Of the last departing wave, however, the master spoke deprecatingly, "These are the poor folk, who lack the opportunity for true social or spiritual enjoyment." It should speak well for the sobriety of the Talmudical student that none of the actual disciples arose until the end of the lecture, and then not until after they had absorbed final instructions on the necessity for moderation and for loving consideration of their less fortunate brethren.

One scholar, we are told, received a dispatch from a distant thirster after knowledge, asking whence is derived the law prohibiting singing in saloons. The master, apparently not approving the melodious outpourings of later convivialists, found the origin of that sage provision in the mandate of Hosea, "Rejoice not, O Israel, to excess, like the (surrounding) nations!"

Not alone on the matter that most agitates American politicians today, but on a host of interesting items does the Talmud become discursive. Though the legal subject matter of each tractate does not deviate largely from its chief considerations, any variety of apparently unrelated facts or maxims may be juxtaposed in one chapter—based, however, on some word or phrase. In a single chapter of *Sabbath Limitations* one finds two interesting excerpts.

The former is:

> Three classes of people will never see Gehenna—those who suffer from poverty, those with intestinal troubles, and those beset by creditors. There are those who add to this category the man who suffers from a shrewish wife.

The later paragraph is an interesting scientific note:

> We learn that Rabban Gamliel was the possessor of a tube through which he could gaze two thousand cubits by land and twice as far by sea. One could determine the exact depth of a valley through this instrument; and one could ascertain the height of a palm tree therewith, by measuring its shadow and comparing it with the shadow cast by a man whose height is known.

There are innumerable examples of exact mathematical and other scientific knowledge in the deliberations of the rabbis. But with nearly every lengthy argumentation one comes upon a lighter and more pleasing passage. Quite probably the compilers recognized the the pedagogic value of occasional excursions into fresher and gayer intellectual fields.

The academy once spent a profitable hour in perusing the notebook of the famed Rabbi Joshua ben Levi. Among his notes appeared one of the earliest catalogues of virtues of the various days of the week. He who was born on the first day—thus, after some discussion, was the first statement of Joshua interpreted—would be entirely good or entirely bad, since light and darkness had been created on the first day. On the second day would be born the quarrelsome man, since the division of the waters had then taken place. Since the third day had brought forth its abundance of green things, those who then saw the light would be voluptuaries and men of wealth. Fortunate was the man born on the morrow thereof, for then were the heavenly luminaries provided, assuring their human charges of bright and cultured minds. Pleasing is the interpretation of the fifth day, on which the fowls and fishes came into being; men born then would be charitable, since the creatures of that day do not labor for their maintenance, but are supplied by God. One arriving on the sixth day would, because this is the eve of the Sabbath, prove zealous in the exercise of his religious duties. Yet, though some assert that a man born on the Sabbath itself will be noted for his glory and his piety, Rabbi Joshua protests, "He who is born on the Sabbath will die on the Sabbath, insomuch as that great day was violated by the very fact of his birth."

There are frequent touches of humor in the Talmud, and these have been made much of by the generalty of commentators. The follies of mankind are ever in the thoughts of the masters. As:

> What is meant by a foolish saint? Such a one as sees a woman drowning in the river, and refuses to rescue her on the ground that he may wickedly look upon her nudity.

The sages were not averse to conjecturing the relative beauty of the Biblical characters, but in the following passage the man gets the better of it.

> All men are as inferior in beauty to Sarah as is an ape to man; Sarah, in turn, is similarly inferior to Eve; Eve is deficient in comparison with Adam to the same degree; and thus too is the beauty of Adam below the glory of the Divine Presence.

Let let it not be assumed that women were ever held inferior in all things. There is an apt recital in the treatise *Oaths,* of the dilemma of Rabbi Nachman, in whose court the wife of his colleague, Rabbi Huna, was to appear as a litigant.

> If I rise to honor her, her opponent will be cruelly discomfited; but should I not rise, I would violate the command that the wife of a scholar must be honored in the same manner as the scholar himself.

But the clever rabbi evaded the difficulty by ordering his servant to throw a duckling on his head at the moment of the lady's entrance, so that he would have to rise anyhow.

On one occasion a woman entered the academy of Rabbi Meir and announced that one of those present, whom she could not then identify, had been betrothed to her (which meant the equivalent of marriage). Upon which the master himself wrote out a bill of divorcement for the woman, and so did every one of the

disciples—that no one there be publicly put to shame. In another similar, though less distinguished case, when the master requested the individual who had partaken of garlic to leave the hall, a perfectly innocent scholar arose and departed, followed by every one of his colleagues!

Questions were frequently asked of the sages, but they were not always pleased by a too persistent questioner. Rabbi Joshua's advice was sought by a certain young man, himself fatherless, as to what one must do when father and mother simultaneously ask for a drink of water. The reply was, "Delay the honoring of your mother, and pay your devoirs to your father, for both you and your mother are in duty bound to honor your father." But the young man persisted, and demanded to know what would be the law in case the parents had been divorced, and there was no further duty to honor devolving upon the mother. "In that case," smiled the sage, "the proper procedure is to place water in a bowl and to call them as one calls the hens."

These earnest, laughing, tragic, argumentative, peaceful, practical, and unworldly arbiters of their people's law and litigation are not to be remembered, however, because of their cleverness alone, or the wisdom that for centuries set them from all men apart. There is no case known wherein any of them perverted judgment, took bribes, or in any manner departed from the straight path of judicial rectitude. No legal history in the knowledge of man was so exalted, so pure, so God-fearing. A passage from the tractate on *Marriage Contracts* is characteristic of the attitude of the rabbinical judges. It follows a lengthy paragraph on the general iniquity of bribe-taking—which holds, in its provisions, that even a man who is compelled to borrow from others, insomuch as he learns to feel favorably disposed to certain people as opposed to the rest, is forbidden to dispense justice.

How is it possible, asked the sages, to bribe a man with mere words? This is shown in the case of Samuel, who was crossing the river on a ferry. A man held forth his hand to support the sage on deck. "What have I done for thee that thou art so solicitous of me?" inquired the sage. "I have a lawsuit before thee," declared the man. "I am herewith disqualified to preside in thy suit," at once declared Samuel.

It was the same Samuel who explicitly declared, as though to give the lie to the later intellectual traducers of Jewish ethics, "It is prohibited to practive deception on any person, even be he a non-Jew."

The maxims of the Talmud, scattered as they are through the discursive portions, are not arranged in the form of an ordered philosophy. The *Ethics of the Fathers* is one treatise entirely devoted to sayings of wisdom, yet there is no appreciable system in the series. To each sage is ascribed his own choice saying. But every phrase in that tractate, and in other gnomic paragraphs, partakes of the nature of the original *Mishna*—it can be remembered and repeated by any average man. Wisdom was not a jewel entrusted to a little group of serious thinkers; it was to reach and exert its influence pragmatically on every Israelite. There is neither excess of Puritanism nor of austerity and asceticism in the legitimate teachings of the Talmudic age. A man's mere theology or ceremonialism did not count with Heaven—"The pious and virtuous of all peoples," proclaims one of the best-known dicta of the Talmud, "have a share in the bliss eternal."

It is not possible to describe in a few pages the essentials of Talmudic law and practice, except as they have been touched on thus sketchily. But an endeavor has been made to transmit the flavor of these olden writings to those who have no idea or a hazy one of the actualities of the Talmud. It is a work without a counterpart in literature. Its extraordinary dialectics, its sometimes tortured derivations from Scriptural passages, its minutiae, its incomparable spirit of piety, its astounding compound of ethical tradition and prophecy, its unvarying brilliance, and its fascinating interludes such as have been recounted—these are but part of the uniqueness of Israel's great post-Biblical heritage.

To this day, and in every country where Jews appear in any numbers, young men are gathered in rabbinical academies, where the study of the Talmud is the chief element of the curriculum. They pore over the text, in its mixture of Hebrew, Aramaic, and other olden tongues; they seek light from the copious commentaries and independent brochures; they argue a moot point with something of the gusto of their scholarly forbears. For they know the Talmud not alone as a record of centuries of deliberations on Jewish law, legendry, and religion. The influence it has exerted on Jewish life of the past and on loyal Jewry of the present is hardly to be measured. Based on the Bible, it follows and supplements that sacred document in the thought of Judaism. And its contribution to the civilizing thought of all the world is not the least of its demands on the consideration of universal scholarship.

ABRAHAM BURSTEIN.

Song for Defeat

[To N. T.]

I give you greeting, every one.
  The world is old; we, new.
We stand with faces toward the sun,
  A scattered band, and few.

All those who have fierce minds that quest,
  Strong wills that dare to fight;
Who welcome Freedom like a guest
  And burn to share her light.

We do not fight for wealth, of gold
  Or honor in a tale.
And why? Our answer soon is told.
  We know that we shall fail.

Since we may gain no victory
  Our only prize is Right,
The strength of loyal fraternity,
  The fever of the fight.

We do not hope with sudden blow
  To make Greed's castle fall;
We only hope, each one, to throw
  His stroke against the wall.

We see the foe, ranked line on line,
  Massed in the King's Highway;
Their spears like fangs of serpents shine,
  It is a glorious day.

Forward, bare-breasted, let us ride—
  No coat of mail has fenced us—
The Deathless Comrade at our side
  And all the world against us!

KENNETH W. PORTER

The Moses of Education

When the Moses of old clambered up the rugged mountain side to write the moral laws for the wandering Israelites he emphasized the importance of a moral code to which humanity could cling in its early wilderness campaigns.

The problem of the ancient Moses was fundamentally like the problem of the modern Moses of education who tries to lead his army of youth out of the confusion of modern education up the mountain of success.

The modern Moses must stress the importance that each person be faithful to himself in high thinking and consistent behavior. The educational leader of today must write a well founded moral law in the minds and hearts of our youth instead of writing moral law on stone or statute.

The Moses of today must be a thorough going Human Engineer and induce his students to observe universal law in the "Pathfinder" course out of the wilderness. The Human Engineer emphasizes, "know thyself" with an added *by thyself* and develop thy *better self*. He must teach that right thinking leads to right conduct and that careless thinking is ever a fundamental blunder. He teaches his students that they pay for everything they get. This is just as true in social and mental affairs as it is in the financial world.

The Human Engineer understands that growth and progress is from within outward. Therefore, the all importance of a right premise of prevailing thought. This brings self reliance and the formation of helpful habits of thought and action.

The modern Moses must have great faith in human nature—a sublime belief that the seeds of progress rightly planted and cultivated in the soil of humanity will develop into a worth-while character. He must ever be able to see in the child the fine man or woman of the future. From the high *place* in the mountain of morality must the modern Moses point to the "Promised land" of character.

With a definite character building idea in mind, Moses will remember the nervous system of youth; for through it the course of life is shaped. His educational work shall begin at the cradle.

The following Decalogue is written negatively to conform with that of Moses and, therefore, retains the "moral atmosphere" to which our childhood has accustomed us.

Decalogue of Pedagogy

1. Thou shalt not worship a hand picked God, nor permit careless thoughts to find lodgement in thy mind. For thy mind is thy intellectual workshop. In it thou shalt plan and chart all thy ways.
2. Thou shalt not formulate evil pictures in thy mind. For the law of life and growth will fashion thy character according to thy mental imagery.
3. Take not the name of any honorable person in vain: For the law of compensation will not hold thee guiltless for careless gossip. Speak thou rather the words that lead to constructive deeds.
4. Keep thou every day as a sacred gift—filled with potential achievement. Lest thy unused talents turn in on thee to make thee miserable.
5. Honor thy parents with a "creditable report card." Thus will the good works of thy parents bear fruit in thee and reflect happiness in their lives.
6. Thou shalt not commit murder, neither shalt thou kill thine own body by careless living; neither shalt thou poison thine enemy with hate, nor even shalt thou destroy friendship with too much thoughtless imposition.
7. Thou shalt not indulge in perverted sex relations. Neither shalt thou permit lewd thoughts to possess thee. For through the undying character of thought, thou wilt pay fearful toll for such thought and deed.
8. Thou shalt not steal. For when-so-ever thou carriest that which belongs to another, the weight thereof will crush thee.
9. Thou shalt be true in thought and deed for there is no higher religion than truth.
10. Thou shalt not covet. Ever must thou bear in mind that nothing can really be owned that is not paid for. The price tags on all things are nature's challenge to us to pay our own way as we struggle along toward the goal of helpful service.

The great general commandment is love thy Creator, thy neighbor in full measure. For love is the healthful climate of the soul, in it we prosper, become tolerant, thoughtful, courageous and wise.

AUGUSTUS SHERMAN.

The Study Table

Modern India and Its Problems

A distinguished American recently tossed off the oracular pronouncement—"British rule in India must continue, for the general good of humanity." In such airy certitudes an excess of imperative takes the place of cogent reasoning. It may be true that Great Britain and India are too profoundly involved and too elaborately implicated both economically and financially to be able to sever the connection at once by a stroke of the pen—but that this implies the necessity of continued British domination or "British rule" is probably not true.

Certainly this American pronouncement does not imply the view of Dr. V. H. Rutherford, as expressed in his recent work, "Modern India."* He begins his introduction with a plea for granting complete self-government to India. He says:

> By denying self-government to one-fifth of the human race we lay ourselves open to the charge of being the greatest barrier to freedom and progress in the world.

He sweeps aside the Montague-Chelmsford reforms as not only futile, but tending to strengthen the bureaucracy, and lays straight to the account of these so-called reforms the fostering of Moslem-Hindu strife through the establishment of "Communal Electorates." In support of this claim of Dr. Rutherford's one might quote the Government's own words taken from its publication, "Moral and Material Progress, 1926-1927," presented to Parliament in the early summer. Therein is the following:

> It can hardly be denied that the Reforms of 1919, by forcing the Hindus and Mohammedans to take thought of their respective positions under a fully responsible government of a democratic type, with its tremendously powerful central doctrine of government by majority, have reinforced traditional enmities.

Dr. Rutherford, however, drives home his argument with sufficient force before the book is finished by calling attention to the well-known fact that the perplexity of the Hindu-Moslem problem exists within the confines of British India and not in the Indian States which lie beyond British jurisdiction.

In a refreshingly frank and somewhat devastating

*"Modern India: Its Problems and Their Solution," by V. H. Rutherford. Published by the Labour Publishing Company, London.

manner he further arraigns the Government for holding India in subjection today for the purpose of exploiting her resources, and charges that:

> Our emasculation of 300 millions of people by preventing their natural evolution and by depriving them of control of the administration, military and political services, of their own country, stands condemned as an unpardonable offence.

He adds to this charge the still graver one that India has been used as a pawn to forward British imperial designs in Egypt, China, Persia, et cetera, and conversely that the war in Afghanistan, the partitioning of Persia, the seizure of Egypt, Aden, Mesopotamia, and establishing the naval base at Singapore had for their aim the tightening of the hold upon India. As Indian troops have been extensively used in these undertakings the entire policy appears to resolve itself into forcing India to rivet the chains that bind her into an indestructible tenacity.

The first fifty pages of "Modern India" are devoted to Mahatma Gandhi—his political connections and influence. In these pages the author adds little to what has already been told, but his final words of appreciation are worth quoting. He predicts that some future historian

> will relate that Gandhi won a great moral victory over the British Empire; that he showed to the world that Indian civilisation with the gospel of non-violence, sacrifice and peace, is higher than the British civilisation, with its doctrine of the sword, might is right, and exploitation of weak nations by physically stronger nations; that he awakened the soul of India from the sleep of slavery, so that it will never sink back again under foreign thraldom.

These words coming from a thoughtful English writer are worth serious consideration.

Among the strongest chapters in the book is the one dealing with the Constitution of India. Here one finds a biting denunciation of the indirection which created a sham parliament possessing not a vestige of power. He sets forth in full the changes recommended by the All India Legislative Assembly—changes bitterly needed and justly demanded—but either overridden or ignored by a government which he describes as having the autocratic powers of the Tsar and showing less consideration to the Assembly than the Tsar to the Douma.

In his argument, which is a plea for the self-government of India—he emphasizes the ability of Indians both in analysis and debate. He says he is constrained by a sense of justice to admit that Indians far surpass their English rivals in brilliancy, wit, logic, knowledge and breadth of vision. Again he comments:

> I found a definite inferiority in talent among Britons as compared with Indians and this inferiority was most marked in the Assembly which is supposed to be responsible for the good government of the whole of British India.

Another effective point in his argument is made by a comparison of the progress of the Indian States—notably Travancore, Mysore, Baroda—having Native rule and Native initiative—with the progress of British India under purely British domination. He notes the establishment of free and compulsory education in Mysore with its splendid system of schools reaching through the University and Indian Institute of Science-Schools for the training of teachers, Agricultural Schools, Engineering Schools, Medical Schools, and Woman's College. The little Indian State of Baroda which has had free, compulsory education for about twenty years has been able to advance the age of marriage and effect many other progressive reforms—Travancore, too, has free elementary education and has removed untouchability. Representation in these advanced Indian States has found a real instead of a camouflaged place in Legislative Council and Assembly. In contrast to such advancement British India makes a very poor showing—Government there has persistently opposed Indian efforts for educational reforms. In 1911 Gokale introduced a bill for free, compulsory education of the masses. It was rejected by Government on the ground that the time had not yet come for such a measure and that funds were not available. Nor has the time yet come nor are the funds as yet available.

As one reads one is curiously impressed by the unpleasantness of the contrast. One is compelled to ask why the British Government in India should oppose a bill introduced by Indians for the advancement of the marriage age. Why should it oppose Indian efforts to regulate and control the traffic in opium and liquor? Why should it persistently oppose or ignore efforts at educational and political reforms? One is driven to the conclusion that Sir Joynson-Hicks spoke the truth if he spoke the following words accredited to him:

> We did not conquer India for the benefit of the Indians. . . . We conquered India by the sword and by the sword we should hold it . . . as the finest outlet for British goods in general and Lancashire cotton goods in particular.

FLORA J. WHITE.

"Community Churches"*

The author of this little book is apparently a man who has extricated himself from the entanglements of the old denominational servitude and has achieved an essentially liberal attitude. He is enthusiastic over his subject and is so impressed by the possibilities of the movement which he describes that he is inclined to over-idealize and to state the potential as though it were already accomplished. Nevertheless, it must be admitted that the statistics quoted by Mr. Piper as to the growth of the Community Church movement within recent years give very considerable support to his conviction that the old sectarian divisions and inefficiencies will be displaced in the future by churches which are expressions of the vital needs of community life and in which wide varieties of taste may find satisfaction.

The author discusses the three main types of Community Church, namely, the Denominational, the Federated, and the Undenominational. The treatment is somewhat too generalized and we could wish for more specific information as to actual results in particular cases.

The author's statement that the Community Churches are but little interested in theological religion and conceive religion to be a way of living gives ground for great hope.

While brief, this manual serves to give an introduction to a movement in religion which is one of the most significant outgrowths of the time. It serves, furthermore, to stimulate the desire to watch closely the future developments of the movement.

W. F. S.

---

*Community Churches. David R. Piper. Willett, Clark & Colby.

Correspondence

Reviews by John Haynes Holmes

President and Mrs. Southworth Reach India

Editor of UNITY:

A letter received to-day, (Dec. 14th) from the Reverend H. C. Sarkar, of Calcutta, Chairman of the Bramho Somaj Centenary Committee, brings the interesting news that President Southworth and Mrs. Southworth have reached India and were receiving a warm welcome. Mr. Sarkar writes in part:

"Dr. and Mrs. Southworth arrived in Calcutta on Thursday last, to the gratification of us all. Already we are impressed with their quiet dignity, their cordial and kindly spirit, and their intelligent interest in our Centennial and our Brahmo Somaj cause. On Saturday evening Dr. Southworth gave an address on "America's Message to India." It was warmly received and made an excellent impression.

"Our Centennial activities began, as you know, in August, with a week of meetings in Calcutta, which is the headquarters of the Brahmo movement. The meetings were successful beyond our expectation. Delegates and attendants came from nearly all parts of India. The opening address by Rabindranath Tagore, the distinguished poet, attracted a large hearing, was published widely in the periodical press and created much interest. Other addresses, sermons, reports and discussions were notable. A complete report in book form will soon be issued, and copies will be sent to America.

"After the opening meetings in Calcutta were ended, groups of speakers set out on mission tours to visit Brahmo Somaj local centers in different parts of the country and carry the Brahmo message of religious and social reform far and wide. One group consisting of Dr. and Mrs. Southworth, two or three English delegates, and several prominent Indian mission workers, will start tomorrow evening on an extended tour through Central and Northern India, returning to Calcutta the first of January. By that time it is expected the other American delegates will have arrived, when all will unite in another series of meetings (of perhaps a week) which it is hoped will attract even more attention and be even more successful than those in August.

"You will be interested to know that following the August meetings we sent a small missionary party to China and Japan to make investigations and carry our word there. They have just returned, bringing a favorable report, and we are considering the establishment of permanent missions in both countries. We shall consult with the Unitarian delegates from America and England on the subject. We are hoping to have at least one or two delegates from Japan to attend our January meetings. The secretary of Universalist General Convention in America and also the secretary of the American Society of Friends have promised to send delegates at that time."

As I finish copying these extracts from Mr. Sarkar's letter, I get word from Brooklyn that the Church of the Saviour has received a cable message stating that Dr. Lathrop was taken ill on his voyage across the Pacific, with a light case of typhoid fever, and was receiving treatment in Tokyo, Japan, in St. Luke's Hospital. It was confidently hoped that he would recover in time to go on to India for the January celebration there.

New York City. J. T. SUNDERLAND.

Prohibition and Personal Liberty

I.

Editor of UNITY:

John Haynes Holmes is a man whom I admire and for whom I have a deep affection. He has been a fine warrior in the cause of human liberty, and if I were not aware of his obsession on intoxicating liquor I should be amazed at his contribution in UNITY for December 10th.

Dr. Holmes says that only four things are inviolable in a free society; those named in the Bill of Rights: Liberty of Speech, Liberty of the Press, Liberty of Assembly and Liberty of Religion, or Conscience. Where does he get this? Not one of the four are inviolable. Whether one has freedom of speech depends on what he says. I fancy that Dr. Holmes would not contend that one has or should have the right to advise or urge others to burn a building, or lynch a human being, or loot a store. Liberty of the Press likewise depends on what is said in the press. Under the law, or probably in good conscience the Press has no right to urge murder, pillage or riot. It has no right to libel an individual, or publish obscene stories, or knowingly publish false or fraudulent matter to despoil its readers of money. It has a right to publish anything that it has a right to publish. Liberty of assembly does not authorize individuals to gather for the purpose of lynching, looting, or rioting. Whether individuals have the right to assemble depends upon why they assemble. Liberty of Religion or Conscience means only that the government can not interfere with one's thoughts if he does not open his mouth, or write, or publish his opinions. To say that these four things and only these are inviolable is sheer nonsense. Are any of these rights any more important than the right to pass along the street, to leave your home or office, to take food or drink, to breathe or associate with your fellows? Clearly these latter rights are much more important than the others. In fact, the four rights enumerated by Dr. Holmes can not be exercised without the right to eat, the right to drink, the right to free locomotion, and probably many other rights.

Dr. Holmes seeks to fortify his statement by referring to the Pure Food Law. He quotes Senators Aldrich and Spooner as opposing it on the ground of Personal Liberty. He endorses these two men as sincere and able. I will venture that neither of these Senators ever had an idea in common with Dr. Holmes. Both of them were always the defenders of Privilege. And Privilege fought the Pure Food Law, because many of its members were selling adulterated food.

Is the Pure Food Law in any way parallel with Prohibition? This law was made to prevent only the adulteration of food, and provided that packages of food should show what each package contained. It did not say that one should eat only potatoes or cabbage or onions, or be denied eating anything that one chose to eat. It simply provided that the contents of a container which indicated that the substance contained peaches could not contain carrots or cabbage, unless so designated on the can. What has this to do with Prohibition? The Prohibition Law does not prohibit drinking water or milk, but it does prohibit drinking wine, for the reason that certain people think that it is wicked to drink wine. Whether it is dangerous or not is purely a matter of opinion. The law makes it a crime to do some things that a very large proportion of the people believe it is right to do. Just as it was once the law that no one could stay away from church on Sunday. One half of the people can not send the other half to jail, and it is inevitable that Prohibition will fail.

Chicago, Illinois. CLARENCE DARROW.

[It should be remembered, in reading the letter of my revered friend, Mr. Darrow, that in the editorial in the December 10th issue of UNITY, I was discussing not the soundness or unsoundness of Prohibition, but the relation of the principle of personal liberty thereto. I was simply referring to the fact that the "wets" are all the time complaining that the 18th Amendment is an infringement of personal liberty, and arguing as over against this complaint that the Amendment is no more such an infringement than any other law. "The liberty of the single citizen," I wrote, "is necessarily adjusted to the welfare of the social whole. . . . The Prohibitionists believe that the alcoholic drunks outlawed today are dangerous to public health and safety. If they are correct in this belief, there can be no question of their right . . . to sustain the Eighteenth Amendment." I then submitted that the question before us is this question as to whether the Prohibitionists are correct in their indictment of liquor, and I asked that this question be discussed, instead of the bugaboo of "personal liberty."

With this recapitulation of my argument before us, let me reply briefly to each of the three paragraphs in Mr. Darrow's important letter.

(1) In naming "four liberties" as "inviolable in a free society," I was of course speaking from the standpoint of principle and ideal. Surely, the liberties which I named are different from all other liberties. If not, why are they specified in the Bill of Rights? Is this not because these liberties have an inherent sanctity which the Constitution itself must guarantee against violation?

But I gladly waive, even concede, this point, for if what Mr. Darrow says is true—that even the liberties proclaimed in the Bill of Rights are subject to social reservation and control!—then my case is far stronger than I had dared to hope. Society, says Mr. Darrow, has the right to deny

The Field

"The world is my country, to do good is my Religion."

PROHIBITION AND PUBLIC HEALTH

The following are the more important items offered as evidence of benefits due chiefly if not wholly to the direct and indirect results of prohibition:

1. The death-rate from alcoholism fell to 19 per cent of the pre-prohibition rate and in spite of subsequent rises the rate is now less than 75 per cent of the pre-prohibition rate. Only in the States of New York, New Jersey, Pennsylvania, and Maryland, where the violations of the law have been most flagrant and public opinion strongly pro-alcohol, has the death-rate from alcoholism in any single year since the pre-prohibition era equalled the average rate of the last seven pre-prohibition years.

2. The death-rate from cirrhosis of the liver fell to 54.3 per cent and has never been nearer than 57.4 per cent of the pre-prohibition rate.

3. The general death-rate (all ages, all causes) has for the entire post-prohibition period been at a lower level than in any single year before prohibition.

4. The reduction in the general death-rate has been more marked for women up to thirty-five and for both sexes under twenty than for the population as a whole.

5. The tuberculosis death-rate has fallen at all ages and for both sexes and for both whites and Negroes faster than for any previous period.

6. Admissions to mental-disease hospitals for alcoholic psychoses have been at a lower rate in proportion to all admissions since prohibition than for any previous similar period of time.

7. There has been apparently a reduction in the incidence of cases of drug addiction, coming under hospital care, at the same time that there has been a reduction in hospital admissions for acute alcoholism.

8. There has been an actual increase (in terms of the value of the dollar in 1913) in the savings, insurance policies and assets of building-and-loan associations per capita of the population at a rate not previously experienced.

9. There has been less delinquency from alcoholism.

10. There have been fewer crimes against chastity.

11. There has been less brutality to and neglect of children in their homes because of alcoholism.

12. A smaller fraction of all material relief is now needed because of alcoholism as a cause of dependency.

13. There has been an increase in the proportion of all children who have continued in school beyond the minimum grades required by law.

14. A large proportion of the commercial, philanthropic, state and other institutions for the care of alcoholic patients have been closed since prohibition.

15. The conditions of the aged and infirm in county and other poor farms have improved and the mean ages of alms-house inmates have increased from forty-four to sixty-six years among men and from thirty-three to sixty-one among women inmates.

16. There has been an increase in the per capita consumption of milk and milk products at a faster rate than during any similar period before prohibition.

Dr. Haven Emerson, in The *Survey Graphic.*

INTERNATIONAL FELLOWSHIP OF RECONCILIATION

Monthly News Sheet

Australia

World Disarmament Movement.

At a public conference convened by the Society of Friends in July at Melbourne, Victoria, where eighty different organizations were represented, the World Disarmament Movement was inaugurated. The object of this Movement was "to promote world-wide demonstrations in favor of world disarmament and permanent peace on the 10th anniversary of Armistice Day." The Movement arranged demonstrations on Armistice Day in Melbourne, Ballarat, Bendigo and other provincial centres. The Committee hoped that all would cooperate to make the Armistice Day demonstrations world-wide. Over five hundred letters were sent out by the Society of Friends to sixty countries before the formal inauguration of the Movement. The pamphlet issued by the Committee of the World Disarmament Movement states: "The peoples of the world have too long regarded each other as 'potential enemies'; it is time they began to regard one another as 'potential friends,' and act accordingly. As local patriotism does not preclude national patriotism, there is no real reason why love of country should preclude a love of mankind and an ever-increasing cooperation among the nations for the good of all. The only war in which men and women should find it necessary to take part is a co-operative war against famine and disease, and the destructive forces of nature generally." (*World Disarmament Movement Leaflet.*)

Czecho-Slovakia

Prosecution of Pacifist Organizations.

In our last number we reported the dissolution of the radical pacifist "Movement for a Christian Communism." We now learn that the authorities have opened legal proceedings against the

---

me the exercise of free speech or free conscience, if, for reasons good and sufficient to itself, it chooses to do so. Well, if this is the case, why hasn't society the right, for reasons good and sufficient to itself, to deny me the use of liquor? Mr. Darrow has strengthened my case immeasurably, and the next time I argue it, I shall not fail to use this material and his authority therefor.

(2) I hope that Mr. Darrow is correct in his assertion that neither Senator Aldrich nor Senator Spooner "ever had an idea in common with (myself)." But may I point out that I cited these Senators as witnesses for the other side of the question in dispute, *not* for my side. Both of these "defenders of Privilege," as Mr. Darrow rightly dubs them, were arguing for "personal liberty" as against the Pure Food Law, in exactly the same way that Mr. Darrow and his fellow "wets" are arguing for "personal liberty" today as against the 18th Amendment. I don't wonder that Mr. Darrow doesn't like these men, but they are his bed-fellows, not mine.

(3) There are many differences in detail between the Pure Food Law and the Volstead Act, as Mr. Darrow rightly points out. I paralleled them simply as examples of social legislation, by which I mean laws protective of the health and safety of society, and thus enacted in the interest of the common good. I might have used other parallels—laws prohibiting slavery, laws prohibiting child labor, laws prohibiting the opium traffic, etc. Prohibition laws are innumerable! They differ in detail, but they are one in their design to protect society at some cost of liberty to the individual.—J. H. H.]

II.

Editor of UNITY:

Keep on coming for I could not live without you. You are the spice of my life, and we all need some spice.

But here is something I would like to ask Mr. Holmes. As I understand Mr. Holmes, he is a pacifist on war, but a militant on Prohibition. He would go to prison rather than go to war, but he would send me to prison if I were found with a bottle of wine, which we are told the Master once "vintaged." In other words Mr. Holmes, as I understand him, is a pacifist against one evil and a militant against another, if wine drinking can be regarded an evil.

Los Gatos, California. H. L. BAGGERLY.

[I like this letter, as I like the letter of any man who is willing to read "the other side" of a question, and enjoy it. I wish that all of UNITY's readers were as open-minded and appreciative as this valued friend. If I reply to his statement, it is because he asks a question which deserves a reply.

Since this country is organized on the basis of law and its enforcement, I see no reason why the violator of the Prohibition law should not be punished like the violator of any other law. If I go to prison for resisting the Conscription Act, why should not Mr. Baggerly go to prison for resisting the Volstead Act? I do not believe in special privilege under law. The idea of the "wet" that he should be exempt from the penalties that other violators of law have to endure, is a phase of his "delusion of grandeur."

As for pacifism and the rest, I believe in conscientious objection to an iniquitous law, as for example a law which forces a man to go to war and kill. But the conscientious objector to war, the pacifist, is glad to go to prison for his faith, and thus takes his punishment openly and freely. When I find a "wet" who surrenders himself voluntarily to the officers of the law, as the conscientious objectors did in wartime, and who thus makes himself a martyr to his cause, I shall believe that a moral principle is involved here. But not before!—J. H. H.]

leader of this movement, our friend Premysl Pitter.

The German Socialist Youth Organization (*Deutscher Sozialistischer Jugendverband*) is also being prosecuted for its anti-militaristic propaganda. (*F. O. R. Corr.*)

France

Marshal Foch on Napoleon.

A collection of Marshal Foch's speeches is shortly to appear. We reprint from the *Jeune République* the following extract from a speech on Napoleon:

"Identifying the greatness of his country with his own, he wished to settle the fate of nations by arms, as if the happiness and welfare of a people could be brought about by the succession of victories this would necessarily mean, with all the painful sacrifices involved. As if the people could live by glory rather than by toil! As if the conquered nations, having lost their independence, would not one day rise again to regain their liberty and put an end to the existing régime, with armies strong in number and unconquerable because filled with the sentiment of outraged rights. As if, in a civilized world, moral law ought not to be put before any kind of force? It is for this reason that Napoleon himself failed; not because he lacked genius, but because he attempted the impossible, because he tried to make a thoroughly exhausted France bend to her will a Europe which had profited by its misfortunes and was soon to spring up in arms. Duty is the same for all: above armies to be led to victory, there is the mother-country, to be served for her welfare as best one can; there is justice, to be everywhere respected; above war, there is peace. The most gifted man in the world is led astray if, in dealing with the affairs of mankind, he trusts solely to his own views, and leaves aside the moral law of societies built up on the respect of the individual and on the principles of liberty, equality and fraternity, which are the foundation of our Christian civilization." (*La Jeune République, October 23, 1928.*)

Death of Pacifist General.

General Percin, a former member of the Supreme Council of War and a holder of the Grand Cross of the French Legion of Honor, died last October. This soldier, who fought right through the war of 1870, who was twice wounded on the field of battle, where at the age of twenty-four he gained the rank of captain and the Cross of the Legion of Honor, who devoted himself to the improvement of the French artillery, of which he was one of the most famous masters, transferred in his latter days all his burning faith and fighting strength to the cause of peace. The last book he wrote has as its title: "War on War!" (*Guerre à la Guerre!*) General Percin took an active interest in the progress of peace movements in his country, notably in the activities of the Internationale Démocratique, and was the subject of many attacks in the political struggle. (*La Jeune République, October 19, 1928.*)

Pact of Paris in the Schools

In replying to a letter addressed to him by the League of the Rights of Man (*Ligue des Droits de l'Homme*), Mr. Herriot states:

"You have endeavored to draw my attention to the desire that teachers in France should read to their pupils the whole text of the Kellogg Pact, and accompany the reading with some commentaries on the progress already made in the cause of world peace. In thanking you for your letter, I am glad to inform you that I had already decided to distribute 25,000 copies of the text of the Pact in the principal primary schools." (*Les Cahiers des Droits de l'Homme, October 30, 1928.*)

Switzerland

Conscientious Objectors.

Gottlieb Leuenberger of Lucerne has been condemned a fourth time on a charge of conscientious objection to military service. He has been sentenced to four months' imprisonment, expulsion from the army, and deprivation for three years of his civic rights.

Richard Lanicca of Chur has been condemned to three weeks' imprisonment for refusal of military service. (*Neue Wege, October, 1928.*)

Alfred Bächler was condemned on October 22 by the military tribunal at Lugano to two and a half months' imprisonment and the deprivation for two years of his civic rights for refusal of military service on religious grounds. Bächler took part in the Civilian Service in Liechtenstein during the summer.

A. Bietenholz, an official of the Basle Guardians, has refused military service on conscientious grounds. The head of the Department of Justice, Dr. Im Hof, while paying tribute to Bietenholz' efficiency as an official, nevertheless demanded his dismissal from his post. The Socialist deputy Schneider brought up the matter in the Grand Council of Basle, on which occasion Dr. Im Hof declared that "military service is one of the most important duties a citizen has to perform for his State and takes precedence of liberty of conscience." The Council refused to discuss this case by 59 to 58 votes. The disciplinary proceedings against Bietenholz are therefore being carried on. (*Der Aufbau, November 9, 1928.*)

It's a "Case" of Necessity

Your Printing will be above criticism if done by

THE OAKLAND PRESS

3913 Cottage Grove

Tel. Atlantic 1876

Phone Oakland 489 JANITORS' SUPPLIES

Everything in HARDWARE

AT

PORTER'S

4236 Cottage Grove Ave.

Three Booklets

Inaugurating a Series Under general title

COMMUNITY RELIGION

The following numbers have been published:

No. 1—Community Types and Programs.

No. 2—Religion Without a Church.

No. 3—Organizing the Community for Good Will.

—o—

These initial numbers are by one author, Joseph Ernest McAfee, director, Extension Service at the Community Church of New York. Other numbers in the series will follow, by other authors, all independent thinkers. New material, none published elsewhere.

—o—

Ideas which no religious leader or thinking layman can disregard, however he may agree or disagree.

—o—

All numbers in the series are uniform in size, volume and price, 5 by 7½, 32 pages; single copies, 25c; five copies of any numbers, $1.

—o—

Community Church of New York

12 Park Avenue New York City

IN DECEMBER

The holidays, with their rounds of entertainments and festivities, make extraordinary demands upon evening wardrobes. While here is a service which can be depended on to beautifully cleanse and condition each dress garment entrusted to its care.

Schumann & Co. Cleaners Dyers

PHONE DREXEL 6231 ALL DEPARTMENTS

MAIN OFFICE AND WORKS

3960 Cottage Grove Avenue